THE PACIFIC

A religious and family paper

Pacific Theo Sem Reading Room

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HUMAN SOCIETY AND THE SERMON ON THE MOUNT.

"All the human beings that I meet day by day in the street, in the mart, in the shop, in the office, in the drawing-room, in the kitchen, are the children of my Father. I owe them, first of all, a brother's sympathy, a brother's help. The laborer who works for me, the mechanic at my forge, the hostler in my stable, the maid in my house, the shopgirl behind my counter, are the children of my Father. My constant question concerning them all must be, not, How much profit can I get out of them? but, How much good can I do them? The employer for whom I work, the man who pays me wages, is my brother. It is my duty to think of his well-being, to consider how I may add to his peace and happiness. The man who lives on the avenue beside me, the man who lives in the alley in the rear, are equally my brethren. What can I add to their well-being? The man of whom I buy or to whom I sell, of whom I borrow, or to whom I lend, who comes to me for counsel, or to whom I go for service, the postman on his rounds, the policeman on his beat, the pauper in the almshouse, the prisoner in the jail, are all my brothers—what can I do to help succor them, bless them? All my relations with all these human beings must be inspired and dominated by this central fact of brotherhood. Whatever I do or omit to do with reference to them must be governed by the wish to realize this relation. If ever I forget this, or ignore it, in any social act, I am hindering the coming of that kingdom for which I daily pray. You may say that all this is visionary and chimerical; that no such relations as these have ever existed or ever will among human beings; that it is worse than useless to suggest a rule of life that is so utterly beyond the powers of man; that society can never be put upon any such basis as this, and that, if we wish to see society reconstructed, we must seek for some theory of human relations somewhat quixotic. To all which I reply that I am not giving you my theory of human society. I am simply trying to state that theory as I find it laid down by Jesus Christ in the Sermon on the Mount. I cannot, for the life of me, make it mean any less or any other than that which I have unfolded. If the Fatherhood of God and the brotherhood of man mean anything at all, they mean all this."—Washington Gladden in "Christianity and Socialism."

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OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world today;
If our door is wide it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one.
He hath made of the raindrops gold and gems.
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!
—British Weekly.

"A" STORY.

Adolph, an Austrian artisan, adored Anna, an aristocrat. And Anna adored Adolph. Another aristocrat, Alfred, an ambassador, adored Anna. Anna abhorred Alfred. Alfred addressed Anna, admitting admiration. Anna assumed amazement. Alfred abjured Anna. Anna admonished Alfred. Alfred adopted aggressiveness. Alfred's audacity alarmed Anna. Alfred attempted abducting Anna, Anna afraid and agitated acquainted Adolf. Adolf accused Alfred, Alfred angered, abused Adolf awfully. Adolf answered Alfred. Alfred attacked Adolf. Anna, aghast, aided Adolf. Adolf and Anna almost annihilated Alfred. Alfred abdicated absolutely. Anna accepted Adolf. Adolf and Anna abruptly abscounded and abandoned Austria altogether, arriving at Antwerp, and always abiding abroad afterward.—Town Topics.

"Grin though you have the toothache, for it may be folly to laugh when you get the store teeth."

"Are you Hungary?" "Yes, Siam." "Well, come along; I'll Fiji."

AMERICAN BOARD

ANNOUNCEMENT OF SPECIAL CAMPAIGN

FOR THE YEAR 1905-1906

This is the Haystack Centennial Year. It will be 100 years next July since five students at Williams College, met for prayer in the shelter of a haystack, and dedicated themselves to carrying the Gospel to the heathen. Out of that prayer meeting have come all the societies and boards of missions in all our denominations.

We are to celebrate, then, at our next Annual Meeting an event of the first magnitude in the history of Christianity.

HERE IS OUR OPPORTUNITY

Let the spirit of these students take posession of us and we will shake this old world from center to circumference. Everything is ready for a great advance among the nations. The news from the front is of a thrilling nature—open doors on every side, the world at peace, commerce spreading everywhere, heathen religions decadent, whole villages seeking Christ, thousands of converts awaiting baptism, nations weighing Christianity in the balance, churches, schools, colleges, seminaries, hospitals, printing presses, an army of native evangelists——

ARE WE READY AT HOME?

LET THIS YEAR'S WORK AMONG OUR CHURCHES MAKE ANSWER.

WHAT WE PROPOSE TO DO

PRAYER.

A revival of the missionary prayer-meeting. It has dropped out of many churches. It is a poor dead thing in many others. We must put this thing on its feet and set it to breathing. How is it in your church, Brother Pastor?

Begin Now

MONEY.

To pay off our obligations and properly carry on this work. This year we must have

$1,000,000.

That is $300,000 more than last year from regular sources. We propose to raise this amount for the Haystack Year alone. The thing can be done. Will you help?

Begin Now

MEN.

It takes on the average 28 new missionaries each year to keep the ranks full, not to mention advance. The Board exists to send out men and we need them.

Consecrated Men.
Educated Men.
Ordained Men.

Are you fitted to go? Will you think and pray over this need?

Begin Now

WATCH THIS SPACE EVERY WEEK. We have something fresh and important to say.

Cornelius H. Patton, Home Secretary. H. M. Tenney, District Secretary.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 9, 1905

WHEN LOVE IS STRONG.

"So much we miss
If love is weak; so much we gain
If love is strong! God thinks no pain
Too sharp or lasting to ordain
To teach us this."

We stated two weeks ago that the American Board would in all probability inaugurate a "Million Dollar Campaign" for foreign missions. It has been inaugurated, and there is every reason for the belief that it will be carried through to a successful issue. Some one has said that they who need us have a valid claim upon us. The American Board needs us, and to a far greater extent than ever before. The Christian world does not need to pray any more for open doors in pagan lands; the doors stand wide open on all sides, east, west, north, south. The only question now is as to funds and workers by means of which to go in and take possession. Sounding down the centuries are the marching orders of the Master, "Go ye and disciple all nations." To obey may mean some sacrifice. It has always meant that. It was only through sacrifice that Christ began to win the world to himself. But let us not talk about sacrifice, nor of much self-denial, on the part of the majority of our people. A very large majority can very easily give more for foreign missions than they are giving. Paul stood looking across the waters of the great sea when he heard the Macedonian cry, "Come over and help us." We on the Pacific coast stand to-day and look out on waters across which comes a great cry for help. It is not a cry to which we can turn deaf ears and feel that we have done our duty to our fellows. We need here on this coast, while God is blessing us with great material prosperity, to reach out in all directions a helping hand. God has brought us here and has blessed us, and has given us the promise of still greater blessing, for such a time and work as this. Let us cease talking about any great civilization here or anywhere unless we are working to build it on Christian foundations. The Chief Justice of England says: "Civilization is not dominion, wealth, material luxury; nay not even a great literature, and education wide-spread—good though these things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race or color, or nation, or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, the abhorence of what is mean and cruel and vile, ceaseless devotion to the claims of justice." If we build here, or allow to be built elsewhere, anything other than this the end can be only disastrous. "I will overturn, overturn, saith the Lord, till he come whose right it is."

"Lord God of Hosts, be with us yet
Lest we forget, Lest we forget!"

The selection which appears on our cover page this week is well worthy a place at the front. More and more as the years go by will such sentiments come to the front until they become the rule of life. Like the old Indian, who sent to the priest in the great Northwest a few years ago to ascertain whether there was not some better way than the wolf code of brute existence, men have had a vision of something other and they are reaching out after it. To a great extent life to-day is not regulated by the Sermon on the Mount even among the professed followers of Christ. People are beginning to see this as they have not seen it heretofore, and an uplift is certain to come. Henry H. Rogers, of Standard Oil notoriety, is reported as having said a few years ago: "No man has done his business properly who has missed a single dollar he could have secured in the doing of it. I do not think a fair judge would find me guilty of avarice, either in business or in the manner of my living, and yet I am made fairly miserable if I discover that, in any business I do, I have not extracted every dollar possible. It is one of the first principles Mr. Rockefeller taught me; it is one he has inculcated in every Standard Oil man, until to-day it is a religion with us all." The maxim of buying in the cheapest market and selling in the dearest has largely in the past been regarded as the first commandment in business. A Christian man remarked recently that it was business, and all right too, for him to get his work done at as low a figure as possible.. And he succeeded in getting his low figure, which was below the market price, and less than that for which the work could be afforded, says the business man who reports this experience, by creating within him the fear that another stood ready to do it at that figure. The work was something the business man could not afford to lose and so he kept it at a sacrifice.. This business man says that he

has ever since his experience in this transaction been unable to believe that anyone else would have done the work any cheaper than he was doing it at first; that there must have been some misunderstanding in the matter. Some persons will say at once that it was a sharp business trick; but this man is not so suspicious and is more charitable. If it was a sharp business trick, it was not according to the Sermon on the Mount. A leading preacher in England said a few weeks ago in an address on "Christianity and the Competitive System," that "people who seek to buy from shop-keepers below a fair price must be taught that they therein are neither good buyers nor honest persons. In all walks and relations in life there is an immense amount of selfishness. What this poor old world needs is to raise the Sermon on the Mount to its highest peaks and plant it there as the standard for living—as the statue of Christ was planted recently on the peak of the Andes.

IN MARKED CONTRAST.

There appeared on one page of The Congregationalist last week two articles that were in marked contrast. One was by the Rev. Dr. George C. Adams of San Francisco, on the subject, "Does Professional Evangelism Pay?" The other was by the Rev. Dr. Charles M. Sheldon of Topeka, Kansas, and was concerning the evangelistic meetings conducted in that city recently by the Rev. Dr. Chapman. Dr. Sheldon stated that the meetings had been "exceedingly helpful to the churches and the community; and that "the churches in Topeka with very great unanimity and heartiness commend Dr. Chapman and his co-workers to the churches of the country, wishing them Godspeed in their work which has the blessing of the Spirit of God, and in that sense needs no human commendation." Dr. Sheldon said further that he had heard practically no criticism whatever of the methods used by the evangelists, and that their appeals were uniformly honest, fair and free from cheap or sensational means to produce superficial results. Dr. Adams took the position that the results on the Pacific coast had not been commensurate with the effort put forth, and that they have not moved the cities in which they have worked in any such manner as to justify the plea they make for engagements. He expresses the opinion that it is time some one kindly said to these evangelists that their meetings can hardly be called successful, and that they by no means justify the demands which are made by them from the churches. And he queries whether something similar ought not be said to Dr. Dawson who got no grip on Seattle. Dr. Adams remarks that "the evangelists cannot shelter themselves with the idea that their work has not been followed up."

It will be of value to note here just what Dr. Sheldon says the results were in Topeka: "(1) A closer union of the different denominations in the city. (2) A healthful quickening of church members. (3) A stirring of moral earnestness along the lines of ethical purposes in which the whole city receives the benefit." It appears that the results in Topeka were very much as they were on this coast. There were not many conversions, and no very great number will be added to the membership of the churches. Much good was done in the ways herein indicated; but all in all Topeka simply causes some people to wonder the more whether the best method of evangelism, for the present age, has been found in these great meetings. They have not been weighed in the balance and found wanting, but they are being weighed. This year will determine largely their value. The Pacific is of the opinion that evangelistic meetings on a smaller scale, aside from the benefits in the way of fellowship among the denominations, are accomplishing more than these great campaigns are accomplishing. We believe in the evangelistic method by a series of special meetings, in some communities; but we believe in personal work at all times and in all places. We are glad the evangelistic meetings were held on the coast, last winter and spring. We shall await further results before we conclude that these big meetings are to be the thing of the future.

The Pacific Coast in Brief.

The Pacific Christian remarks: "The absence of the stale epithet 'Campbellism' from the church papers of the Pacific coast we take to be a mark of both intelligence and courtesy upon the part of their editors. But in Kentucky and Texas they make it ring yet."

The San Francisco postoffice seems to be quite out of joint of late in the delivery of papers. Our exchanges have been coming in many days late ever since the move was made to the new building. And many of our subscribers state that they do not, without considerable delay, receive their papers. We have a fine postoffice building; we ought to have a fine service.

Occidental College, Los Angeles, is endeavoring to raise an endowment of $200,000, about half of which amount has been pledged. Immanuel Presbyterian Church of that city has loaned its pastor, the Rev. Dr. Hugh K. Walker, for that work for a few months. In Occidental are the foundations of a great educational institution, and the money should be forthcoming. The time will come when the College will have its thousands of students and will rank in endowments and equipments with the best in the land. Its standard is high now. In Occidental, Pomona, Albany, Pacific, Whitworth and Whitman the Pacific coast has some fine educational institutions which should be fostered without hesitancy by the denominations under the direction of which they are.

In her address last week in Los Angeles, Mrs. Stevens, the president of the National W. C. T. U. made the following mention of two earnest Congregational workers, well-known in Southern California for many years: "A few weeks previous to our last national convention we had the privilege of meeting Rev. Elijah Cash, husband of the president of the Southern California W. C. T. U., and we were impressed by his thoughtful words of cheer concerning the work and workers of the W. C. T. U. We all know that a few weeks later he was called to his home in Heaven, and we wondered if Mrs. Cash could go on with the arduous duties resting upon her as president of the hostess state of the national convention. But she has been divinely upborne and has found comfort in ministering to others in the spirit of Him who alone is the true Comforter."

The pastor of the Protestant evangelical churches of Oakland—the Episcopal included—are about to

inangurate a movement out of which it is hoped and believed there will come much good. It means a religious oversight for several years of the entire city. The committee having the matter in charge has recommended that the churches appoint one visitor for each block, and that the visitor have a neighborly responsibility for that block, and report every three months as to religious condition. Non-church goers will with Christian tact be invited to attend the church of their choice and an effort will be made to get all the children to attend Sunday-school. This work will begin with a house-to-house visitation on the 13th of this month at which time record will be made as to the following: Number of adults and children between 4 and 18 in the house; number in church and Sunday-school; what church and name of pastor. If not a church member, the church preference will be ascertained.

The Tacoma Ministerial Alliance, which is composed of ministers of the different evangelical denominations in that city has published the list of topics to be considered in papers and addresses by its members for seven months. Among them are: Pastoral Problems, The Boy Problem, Organized Endeavor in Behalf of Sunday-school Work in Tacoma, The Pastor in the Sunday-school, The Missionary Life of the Local Church, The Minister's Opportunities and Limits as a Teacher, The Duty of the Minister on the subject of Divorce, Lapsed Christians, to what Due? how prevent? how recover?, Pastoral Visitation,, The Quiet Hour Movement, The Evolution of the Afrıco-American, A Discussion of Various Faith Healing Systems, The Problems of The Country Church, The Sunday Problem, One Standard for both Sexes, Expository Preaching, Congregational Foreign Missions, Methodist Foreign Missions, Baptist Foreign Missions, The Latest News in the State Sunday-school Work. Among the officers of this Alliance for 1905 which meets each Monday, are the Rev. A. H. Barnhisel of the First Presbyterian Church and the Rev. John Reid of the East Congregational. Here is a suggestive list of topics, and in this alliance, commanding the support of the ministers of the different denominations of Tacoma and vicinity there may be a hint to other places. Undoubtedly to some will come the words, "Go thou and do likewise."

There came up recently in Los Angeles the question whether Protestants and Roman Catholics should unite in the work of civic and moral reforms. The question was discussed at a union meeting of the Protestant churches. Among the well-known ministers favoring such a union were the Rev. William Horace Day of the First Congregational, the Rev. Dr. Talmage of the First Presbyterian. The latter is reported as saying: "I think all who believe in Jesus Christ and the atonement should be in the church federation. The Catholics believe that just as much as we Presbyterians. I expect in a few years to see the sectarian fences taken down. They are not nearly so high now as formerly. Why, there is not so much antagonism between Catholics and Protestants as formerly between the 'hard shelled' Baptist and 'blue light' Presbyterians." Rev. A. C. Smither of the First Christian Church said: "Personally I should favor such a move. While the Catholics believe and practice many things which I do not indorse, I think the proposed movement would tend to a broader toleration and serve to allay prejudices." The Rev. W. H. Rider, one of the Methodist pastors said: "Personally and unqualifiedly I should be glad to welcome the Roman Catholic priests to the reform movements, but it is utterly futile to extend the invitation, for they would not accept it. So far as a brotherly feeling is concerned I feel very kindly toward them, but why simply exhaust yourself on courtesy?" The question was discussed for some time and finally was laid on the table. The matter came up without any knowledge as to what the Catholics would do if they were invited to join the federation. When some of the Catholic clergy were seen later by newspaper reporters they spoke highly of their Protestant brethren, but in general said that they did not care to express themselves as to the discussion. One priest, however, said that he did not believe Catholics should join, and regarded any such federation as an impossibility. It seems that one Protestant minister was reported as having made some severe criticisms of Roman Catholicism. This drew out in one of the newspapers a reply from Mr. Joseph Scott who is mentioned as one of the best known laymen in the Catholic Church in Southern California. He said in part: "The Catholic church in other countries and the Catholic church in this country has no excuses to offer for its existence or its doctrines. It is a well known fact that every church has fanatical members, who, in the name of religion, have done untold wrongs. The Catholic church is no exception to this rule, but of late there has been growing up a spirit of religious toleration which is in sympathy with our American principles and which will effectually throttle religious bigotry or prejudice from whatever quarter it may appear, whether in Catholic or non-Catholic circles. Locally the Catholic clergy need no apologists and within recent years the official heads of this diocese have given evidence, not only of strong religious zeal, but of broad American citizenship, and I believe that the unfortunate minister who fears contact with Catholic clergymen would be able to broaden his mind considerably by association with men of the type of Archbishop Montgomery or Bishop Conaty. As for the Catholic laymen, it has produced types like the eminent statesman, Stephen M. White, the big public spirited citizen like John F. Francis and the upright, clean-cut business man of the type of L. A. Grant. These three members of the Catholic laity who have passed to their reward never faltered in giving testimony of the faith that was in them." Mr. Scott ends his article with thanks to the Protestant ministers in general for their courteous consideration.

The Religious World.

The Advance is moved to remark that "the Kansas lawyer was about right when he told the man who wanted to know how to 'break up the paper', to buy it and run it himself for a few months."

An English clergyman expresses the conviction that the Inter-Church Conference to be held soon in New York will turn out to be the most significant event in the religious history of the new century.

Professor Denney of Scotland doesn't believe in snap-shot judgments. Some papers seem to have published what they claimed to be an expression of opinion on American preaching. But he disclaims it, saying that he heard only two or three sermons during the four months he was in this country.

The new organ at Broadway Tabernacle, New York, is perhaps the costliest in this country—$24,000.

It is expected that the $100,000 new Y. M. C. A. building at Magill University, Montreal, will be the center of the religious life of the 1,000 students in attendance.

Dr. Pentecost has arranged to give Bible addresses and conduct evangelistic services in various places in England this winter. He will visit Scotland also. While in England Dr. Pentecost will be a member of the Westminster Chapel staff, where Dr. Campbell Morgan is in charge.

The Christian Register says: "We have no Episcopal exchanges. One editor made a condition that we should subscribe for his paper at a reduced rate, to which we replied that if there was to be any money in the transaction, we thought it ought to come our way. Another one dropped the exchange on the ground that there was nothing in our affairs of any interest to the editor." The Christian Register is a Unitarian paper published in Boston. It is one of the most interesting and valuable papers which we see from week to week, Its absence from our table would be greatly regretted.

THE INTER-CHURCH CONFERENCE ON FEDERATION AND THE UNITARIANS.

Religious and secular papers all over the country have commented on the failure of the committee of the Inter-Church Conference on Federation to invite the Unitarians to participate, and the decision of the committee not to admit the delegates who were elected. These comments are of interest and value. We accordingly give here some that have appeared in the religious papers.

The New York Christian Advocate, of which the noted Dr. Buckley is editor, says: "Among our best friends are Unitarian ministers and laymen. Most gladly do we cooperate with them as patriots, philanthropists, moralists, and educators, and there are some of these whose shoes we are unworthy to unloose; but the greater part of the work to be discussed by the conference depends upon the evangelistical interpretation of the person and mission of Christ, and by their own confession their Christ is as far from ours as the best strictly human being that ever lived is from God."

"To have proposed such an invitation would have made the federation impossible. The Unitarians are not ejected, they were not invited. They should not be admitted. Few more distinguished Unitarians ever lived than Dr. Priestly, famous both in England and America. He wrote to a representative Trinitarian: 'The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all; and, if we are right, you are gross idolaters.'"

The Presbyterian Banner gives the following explanation:

"An unfortunate misunderstanding has arisen in connection with the Unitarian Church. No invitation was sent to this church; but, as Unitarian churches are included in the State federations of Massachusetts and Rhode Island, they assumed that the general invitation to the Inter-church Conference included them, and they elected Rev. Dr. Edward Everett Hale, Rev. Dr. Samuel A. Eliot, and ex-Secretary John D. Long as delegates. When these delegates were reported to Rev. Dr. E. B. Sanford, the secretary of the Conference, he informed them, paying due respect to their great personal worth, that they were not included in the invitation, and this has created a painful situation."

The Banner quotes then the following statement by the Rev. Dr. W. H. Roberts, the chairman of the Conference, and clerk of the Presbyterian General Assembly:

"The invitations to the Conference were issued to churches which it was felt were in sufficient agreement one with another to secure efficient results in the line of federation. The Unitarian churches were omitted from the limit. The work of issuing the invitations and organizing the Conference has been under way for two years. There is no purpose to antagonize any church, but to bring together for the discussion of plans of co-operation such churches as are now in close Christian fellowship, and for the attainment of great moral and spiritual ends. The Conference represents 18,000,000 communicants and at least 50,000,000 adherents of the distinctively Protestant and evangelical group of Christian churches. Unitarians do not belong to this group. This is sufficient reason why they are not invited. We respect highly the gentlemen appointed by the Unitarians as delegates, but do not feel that their presence in the Conference would be helpful to the interests involved."

The Banner expresses the conviction that this statement covers the ground and should give no offence to anyone. And says further: "There must be some common platform on which such a Conference can stand, otherwise, instead of exhibiting unity, it would be torn with diversity. Unitarians could hardly take part in such a Conference without being offended themselves or offending others, and such a possibility is best avoided. This is not intolerance, but the practical principle that makes up any Conference. Yet it is to be regretted that this misunderstanding was not prevented. Perhaps it would have been better to call the body the Federation of Evangelical Churches, and then its name would have announced and limited its membership."

The comment of the Lutheran Observer, a paper of large circulation and influence, is:

"The Unitarians seem to take it as a grievance that they are excluded from the coming Conference of the churches to be held in New York, and have announced their intention of challenging the action of the committee so excluding them on the floor of the Convention. It is characterized by them as 'a jump back into the dark ages,' 'casting a shadow over the church movement.' But no other course is possible. The churches federated are seeking the evangelization of the world under the banner of Jesus as Savior and God. The Unitarians deny his deity, and make him but the best of human teachers—'divine, but not deity—as we believe that humanity in the degree of its perfection is everywhere divine.' 'We do not worship him,' is the official declaration of the American Unitarian Association. It is simply a question of what federation is to mean;—if it is to be a broad liberalism that stands for nothing definite, that admits a Jewish rabbi, or a Buddhist priest, as is said to have been done lately in Japan, into a Christian pulpit, then the Unitarians should be admitted. But if it is the drawing nearer of Christians, for fellowship and co-operation in winning the world to Christ the Savior, then

faith in him, in his divine and saving offices, is its necessary precondition."

The Congregationalist remarks ironically that public sympathy drawn out towards the Unitarians because of their exclusion from the Conference should not stop with them, but embrace the Universalists and Swedenborgians who received no invitations. Then, if any sympathy be left the suggestion is that it can be extended to the Christian Scientists. Other words of The Congregationalist are: "We know that within the ranks of Unitarians are many who readily confess and worthily exemplify their discipleship of Jesus; but throughout the entire body of Unitarians there is a great diversity of attitude, and so long as many Unitarians ignore or minimize the preciousness of the thought of Christ to many a man and woman all over the world to-day, its adherents will find it difficult to establish and certainly to maintain a cordial relationship with the multitude of Christians to whom Christ is the center and sun of the religious life."

The New York Independent says that "this federthat it is perfectly impossible to bring all together, and continues: "The Catholics would not come; and, if the Mormon Church were asked to come in, nearly all the others would stay out. So, if the Unitarians were asked to join it, past all question, other greater denominations would refuse. The effort would be doomed to failure; it would breed disunion, not union. That is the practical fact, apart from its reasonableness. The Unitarians may be supposed to be as good Christians as anybody else, and they certainly embrace not a few noble Christian men; but, the more Christian they are, the more glad will they be, with much regret that they are misunderstood, to stand aside and not be a bone of contention to prevent the union of Christians that have less charity than they. Indeed, we are rather surprised that they did not see this, and that their letter should have seemed intended to throw discredit on the union to which they must have known that they could not at present be admitted. * * *

"In Massachusetts and Rhode Island the evangelical churches do now accept Unitarians within their local federations, but that cannot be done all over the country. The attempt to do it would break up the whole thing. Such being the case, much as we admire Dr. Eliot and the good Christian work he has done, we think that he and his associates ought willingly and gracefully to stand aside and rejoice that the other churches can come together, and wait until time and change shall bring all of us closer together."

The Herald and Presbyter says: "All the churches participating believe in the Deity of Christ and in his atonement as the only salvation from sin. Why should they even talk of federation with those who do not so believe?"

The Presbyterian, one of the most conservative of Presbyterian papers, in its defense of the federation committee, states: "The committee neither denied to these gentlemen the right to be considered Christians, nor made faces at them. We doubt whether even a company of Roman Catholic theologians would have denied or been disposed to deny that they are Christians. It is probable that, in a conversation on the subject, though holding firmly to the doctrine, 'extra ecclesiam nulla salus,' they would dwell on the fact that the Doctors of the Church hold, as a pious opinion, the doctrine of 'in vinculis ignorantiae,' and would express the belief ,that men as sincere as these gentlemen are, are beneficiaries of the saving grace of God. The attitude of Protestant Christianity in respect to the same subjects was well expressed by Coleridge, in conversation with a Unitarian acquaintance: 'I make the greatest difference between 'ans' and 'isms.' I should deal insincerely with you, if I said that I thought that Unitarianism is Christianity; but God forbid that I should doubt that you and many other Unitarians are in a practical sense very good Christians.'

"The question before the organizers of the conference was totally different from that of the right of any man to be called a Christian. It was the practical question of the co-operation of the churches holding the historical Christianity, who were not self-excluded by their fixed policy, as the Roman Catholic churches are. The organizers did not go beyond the pale of historical Christianity, for it is the historical Christianity they are federating to promote. If the Evening Post were organizing a conference of free-traders with the specific object of promoting free-trade, we may be sure that it would issue no invitation to any stand-pat protectionist. Nor would it accuse itself of narrowness and bigotry, by so doing.

No more was the executive committee of the Inter-Church Conference narrow, when it issued no invitation to the churches of the American Unitarian Association. Whether Unitarians like to hear it or not, it is a fact that they are outside of the pale of historical Christianity. If there is one doctrine which distinguishes historical Christianity from everything else, it is the doctrine of the Holy Trinity. The Greek, Latin, Lutheran, Reformed and Anglican churches with their denominational off shoots all accept it as fundamental. No other statement of doctrine so unites Christianity as the Nicene creed completed at Constantinople. How different its history, as a unifying creed, from even the declaration of the Council of Chalcedon! Since Unitarians have rejected it, no complaint should be made because they are regarded as having placed themselves outside the boundaries of historical Christianity."

The Outlook argues that such a federation as will be had on the basis of this exclusion "may promote ecclesiastical good-fellowship, but it will do little to promote church unity."

Generally people believe that it will do far more to promote church unity than a federation on the basis desired by The Outlook. As heretofore in our columns editorially, and stated here now in some of these quotations, to have invited Unitarians would have practically barred out others, and would have defeated the federation in some of its most important aims. With Unitarians included the movement would have been a very small and weak affair.

We close our quotations with a paragraph from the Christian Register, a Unitarian paper published in Boston:

"It is pleasant to note that most of our orthodox exchanges treat the question of the Church Federation and Unitarians without malice and without rancor. There is a notable absence of the epithets and charges against Unitarians which a generation ago would have made the discussion of such a question lurid and unpleasant. Now the question is discussed as calmly as if it concerned some problem of chemical analysis, as, for instance, whether oil and water would unite. By the way, an agriculturalist has suggested that, if milk be added, oil and water will unite and make an emulsion good for vegetation. Perhaps what is needed most of all is a little of the milk of human kindness.

In good time that will come. It is a great gain that such words as 'infidel' and 'atheist' are no longer flung at us, as they were at O. W. Holmes when he discussed the doctrines of Jonathan Edwards. The only reply the doctor made was in substance that in these days when one man called another an infidel, it raised a question concerning his social standing."

A GREAT FEDERATION OF AMERICAN CHURCHES.

By George Perry Morris.

[This article by Mr. George Perry Morris, in The Review of Reviews, sets forth so admirably the purposes of the Inter-Church Conference on Federation that we reproduce it in our columns. Mr. Morris calls special attention also to a crisis which is forcing the churches to combine in some manner if they are to meet the demands of the age.—Editor.]

The Inter-Church Conference on Federation, which meets in Carnegie Hall, New York City, November 15-20, is expected by its projectors to marshal a majority of the Evangelical, Protestant denominations of the United States in a federation "for more effective promotion of the interests of the Kingdom of God." Official delegates from the highest representative legislative or administrative bodies of twenty-seven different denominations with eighteen million adherents will meet for the first time to discuss ways and means "along simple lines that will create a permanent council which, without interference with denominational autonomy or affairs, will open the way to secure federated action in every part of the country that will advance and conserve the activities and interests of the churches," and that will establish in the field of national affairs what the local and State church federations have proved to be in the smaller areas of civic activity,—viz., a force which will remove "social evils, cleanse centers of vice and corruption, promote temperance, Sabbath observance, and general morality."

In support of this plan the President of the United States (by letter), Governor Higgins, Mayor McClellan, Justice Brewer, of the federal Supreme Court; Senator Beveridge, of Indiana; bishops of the Protestant Episcopal and Methodist Episcopal churches, and moderators of national assemblies of other of the denominations, as well as eminent men from the ranks of the clergy and laity, are enlisted, and are announced to speak on A United Church and (a) Religious Education, and (b) The Social Order, and (c) Home and Foreign Missions, and (d) The Fellowship of the Faith, and (e) Evangelization, and (f) The National Life, the meeting closing with a discussion of The Kingdom of God,—The Transcendent Aim of a United Church. Seldom if ever in this country's record of religious assemblies has a programme been worked out so well co-ordinated in its scheme and all its details, and enlisting speakers of such eminence.

The nearest analogue to the scheme of organization which will be debated and worked out at this meeting is that of the National Council of the Evangelical Free Churches of England and Wales, which has brought the Free Churchmen or Nonconformists, of those countries so near together, and which is described in the following article by Dr. G. Campbell Morgan. This British council has not the breadth which the American federation will have, inasmuch as it is made up exclusively of sects,—Congregational or Presbyterian in polity or forms of church government,—while the American federation will have, at its opening session, at least, representatives of the Protestant Episcopal Church, with its Episcopal polity. The National Council of the Free Churches excludes Unitarians, and by a decision of the executive committee of the American meeting representatives of eminence chosen as delegates by the National Unitarian Conference will not be admitted to the meeting in New York. This decision, however, may be reversed by the delegates present.

The impetus to organization on a national scale of a movement lessening denominational friction, abolishing unwise multiplication of churches and other forms of ecclesiastical machinery, and setting men and forces shoulder to shoulder against a common foe naturally has grown out of the success of local and State alliances or federations, where the principles commonly accepted and the ends to be sought for have been worked out on a smaller scale, such for instance, as the Interdenominational Commission in the state of Maine, of which President Hyde, of Bowdoin College, has been a moving spirit, and the federations of states like Rhode Island and of many of the cities and towns where a joint canvass of population is carried on by the churches in common, shepherding of the unchurched disclosed by the census, and fraternal co-operation of Protestants, Roman Catholics, and Jews in getting at data for intelligent evangelistic and reformatory action have pointed the way to co-operation on a broader field of action.

The significance of this movement is that it aims at essential church unity without venturing on the field of theory, where former movements for organic church unity have been wrecked. It comes at the desired end from the standpoint of spirit, and not doctrine, from the standpoint of success in promoting ecclesiastical efficiency and civic righteousness rather than by procuring entire agreement on issues of ecclesiastical origins or social ends.

Contributory to the unanimity with which the plan has been accepted by so representative a body of church courts and legislatures are several factors in our national life to-day. Institutional religion is passing through a period of crisis which is forcing its supporters to combine for protection and reform, in order to meet the altered mood of the world. The emphasis in school and in college, in religious organizations, and in societies like the Y. M. C. A., the Y. P. S. C. E., and the Epworth League is not sectarian. Competition of the state in forms of activity formerly controlled by the church is creating grave problems of finance for the church which compel it to husband its resources. Study of the origin of religions and the birth of the Christian ecclesia does not confirm most of the exclusive and devisive historic claims from which sectarian divisions hitherto have sprung. The laity at home are refusing longer to invest in enterprises which are unnecessarily competitive, and which have back of them nothing fundamental and permanent, spiritually judged.

Last, but not least, the example of the churches of the Protestant mission fields is at last being accepted by the home churches, and a unity of spirit and polity which has been found workable abroad is now coming to be the ideal for the churches at home. Not only are the separated Wesleyans of England devising a union similar to the Wesleyan unity of Canada and Austra-

lia, but in both those portions of the British Empire Wesleyans, Congregationalists, and Presbyterians are in the early stages of a movement for unity which will give a modern creed and a modern polity expressing the modern mind and the modern man's latest experiment in church government. Northern and Southern Presbyterians are uniting on the mission field where they cannot yet unite at home. English and American Congregationalists are setting up union associations in India and China, and have decided to stop competition in education in north China. The Protestant missionaries of Korea have just met to devise a united church for that appendage of the new Japan, and on September 25, 1905, a delegated body of the Protestant missionaries of China, Anglican and Protestant Episcopal included, met in Peking to plan for the ending of strife, for closer unity, and a federation of the missions of China.

The personal element in this conference deserves some recognition. Chief credit for its slow but steady coming into being is due to its secretary, the Rev. E. B. Sanford, who began thirty-three years ago, in a periodical which he helped support, to plead for church union. Subsequent service as editor and promoter of religious and educational enterprises has given him a wide acquaintance among leaders in all the denominations. Influential as an adviser, for a long time interested in the matter, the Rev. Dr. William Hayes Ward, of the Independent, has been prominent more than any other journalist, while of laymen, those especially conspicuous have been Mr. J. Cleveland Cady, the architect; Dr. Lucien Warner, prominent in the International Y. M. C. A. work, and Mr. William H. Wanamaker. The chairman of the executive committee, newly enlisted as administrative head of the organization, is the Rev. Dr. William H. Roberts, a statistician and administrative officer of much eminence among Presbyterians.

The Bystander.

The Bystander took a walk the other day down an old tow-path over which he ran as a boy. He uses the word "ran" because it invites running from a boy, it is smooth and level. There were a few prints of the mules feet left in the narrow path. But, almost gone is the patient mule,once a familiar figure tugging at a long line drawing a canal boat loaded with coal through the still waters. It isn't very far from the old fashioned canal boat to the powerful locomotive,but a vast civilization in the material progress lies between. The last big Atlantic liner that reached New York had room for 3,400 passengers and was manned by a crew of six hundred men.

This old canal was once an object of great interest to the Bystander when he was a boy. The "locks" are of as much interest, or used to be as Niagara Falls, for here one division of the canal ended and the other began. A "lock" is a ladder for a boat to get up or down a hill. It consists of two chambers. The boat coming down moves in the full chamber which is emptied to a level of the lower chamber and on goes the boat into the next "level" of the canal. The "lock" tender was as much of a character as the English stage-coach driver described so well by Washington Irving. His conversation with the boatsmen, his jokes and wit, are a part of the history of this picturesque reminder of the past. The canal belongs with some other things—the stage-coach, the spinning wheel, the horse car and the flail, in the museum of memory.

Old things are always more interesting, however, when not found in the museum. They are out of place except where they have been useful. Ibsen has given us a sketch of a man returning to his old home and his dying mother, and putting the string over the rocking chair, playing horse in the frenzy of recollection. It is a striking picture he draws of the emotions of a man, back again to the days of his boyhood.

Thet other day the Bystander felt something of this delightful passion of childhood when he visited an old blacksmith shop which he remembers as one of the favorite haunts of his youth. Now a real blacksmith shop is a rare place. The dirt and iron, the anvil and smell of burning horse hoof, the cobwebs and strange collection of horse-shoes and wagon tires and old rusted bits of iron, what a place it is!

The most attractive spot in a blacksmith shop is the place where the coals glow. This is true especially, on a cold winter day. To see the sparks fly like "grains from the threshing floor" delights not only the "children coming home from school" but older folks as well. The Bystander was disappointed in not finding that strange handle with which the bellows was blown. Instead, was a new fangled arrangement, a wheel or two with a belt, which the Bystander soon had out of order. The bellows had changed just a little for new fangled things will come along, but the old anvil was there and it was worn with countless strokes. Like an altar of labor it stood where it has stood for years. But what was more interesting than anything was the fact that the same old smith was there. His beard was white as wool, that is it would be, if washed, but his form was bent, for many horses had leaned some of their weight on those sholders. Did he scold the Bystander for playing with the bellows, and making the coals red as cherries? No, he was happier than the Bystander, because the old blacksmith shop was filled with the past. Somehow the hands on the clock did go back for a moment and the smithy was filled with the smoke of other years; smoke that made the eyes wet with an emotion deep down in the heart. Has this man been standing by this anvil all these years? He seemed old when the Bystander was a child and here he was this day—grown older to be sure, but the same man. The anvil will outlast him. Iron lives longer than flesh, but influences outlast both. The worn anvil which rung out with merry whistled tunes will survive the old blacksmith, but he has left his mark upon it, the impression of a simple life and of one who has faithfully stood by his duty during these great progressive years of material growth.

The Bystander has a real regard for that old blacksmith shop because of the memories kindled by the kindled furnace and when he drove away with his freshly shod horse, he thought the old man who stood under the door in his leather apron had not lived in vain.

"A traveler on the dusty road
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree."

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THE SANCTIFICATION OF THE COMMONPLACE.

F. B. Perkins.

All Saints' Day, the Christian festival just past, is unique in this, that its honors are paid to ordinary men and women, whose virtues were mainly commonplace and whose names, never widely known, long ago perished from the earth. We touch its heart whenever we avow our belief in the communion of saints. We draw out its intent in the familiar lines:

"From all thy saints in warfare
For all thy saints at rest,
To thee, O blessed Jesus
All praises be addressed."

We gain our most impressive picture of its personnel in the apostle's vision of that innumerable multitude gathered out of every nation and tribe and people, to swell the retinue of our victorious Lord. Of the 144,000 whom that vision brings to view, something more definite is stated. Many of their names are familiar; and of others, some heroic deed or the conditions of their lives are enshrined in our sacred Scriptures, or inscribed on our church calendars. But of these last we know only the single fact that their numbers are countless and that Christ owns them as his. It was, we imagine, a growing apprehension of the vastness of God's kingdom which led to the addition of All Saints' Day to the calendar; a realization that there were other lives beside those represented by Israel's 144,000 deserving of honor and and rich in lessons of faith and obedience.; hence this special recognition of God's heroes as a body, a list which is daily growing larger as we enter more fully into the divine ideal of redemption, as we understand that no conception of the heavenly kingdom can be tolerated which would limit its citizenship by race, or nation, or outward religious faith, or grade of moral culture, by anything indeed except that which involves disloyalty to God's voice in the soul, a spirit of disobedience to the truth as that truth is revealed to the conscience. All Saints' Day stands to reaffirm the inspired declaration that in every nation he that feareth God and worketh righteousness is acceptable to him. That was Peter's warrant for treating Cornelius, a Roman officer, as one of the divine brotherhood. And it is an incident full of cheer for those whose hearts yearn to see God's face reflected in human lives, and to realize a brotherhood which shall rest upon kinship in the spirit. One does not thus belittle the soul's absolute need of the Lord Jesus Christ, or ignore the obstacles which false or immature religious beliefs cast in the way of those who are consciously or unconsciously feeling after God. The way back to the Father is rendered infinitely harder thereby, and the number coming into any large divine fellowship needlessly small. But it does recognize the possibility of a soul of obedience co-existing with very great religious darkness or error; it does see the operation of the divine spirit in any and every righteous act; it does enable us to clasp hands with an ever enlarging family circle and to discern the marks of the Lord Jesus in those from whom, erstwhile we seemed hopelessly separated. Blessings on these countless multitudes whom love hails as saints. Some of them would not acknowledge us. Many of them do not receive our Master in the fulness of his revelation; and greviously they suffer for their failure. Many more are saints only in a rudimentary stage. Nevertheless the foundation of God standeth secure, having as its seal "The Lord knoweth them that are his."

God's kingdom provides not only an innumerable multitude, but for a vast variety both in character and in characteristics.

Not all even of true saints are lovely and attractive in their lives. Too many repel by their faults more than they win by their virtues. They make even virtue seem ugly. It is almost impossible for us to live comfortably with some with whom the Holy Spirit continues to dwell. One might even suspect that the great Apostle himself would seem more attractive in a prison cell than at home. The wonderful man who leads the Salvation Army does not make things very happy for those who thwart his will. Indeed the idol of the platform is rarely quite so divine in contact with the annoyances of travel. "Don't speak to me of —" was once said to me. "I've crossed the Atlantic with him twice." Yet that man was an eminent saint. And then there were the saints of Corinth and those represented by them. Never mind. Let us admit that sainthood is not synonomous with perfection, that goodness is apt to run in streaks. Still, let not faults or foibles conceal the virtues; nor anything compare in our esteem with a sincere loyalty to our Lord Jesus Christ and that for which he stands. Let us rejoice in every discovery of such a spirit wherever found, and praise our God for all the glorious anticipations which are brought with each return of the day of All Saints.

THE MINISTER'S GREEK TESTAMENT.

By Prof. Edward A. Wicher.

(An address by Prof. Edward A. Wicher at the Annual opening of San Francisco Theological Seminary.)

I would like to say a few words upon the value of the study of Greek in the preparation of the student for the work of the ministry.

There are some of us, I suppose, who would be inclined to dispute the necessity of such a study, and yet it may strengthen our convictions to consider briefly some of the reasons for its existence which might be advanced. Not that Greek is without its enemies today; for there are even some well-intentioned educationists who are prone to disparage it in comparison with the so-called "practical" branches of learning. At a recent assembly of mission secretaries I heard a gentleman vehemently assert that excellence in Greek and Hebrew was no guarantee whatever of the capability of a theological graduate. He might know both well and yet be utterly unable to make things come to pass. And there is a prevalent opinion among many people that Greek is rather a necessary evil which the student of theology must suffer before he can be graduated and ordained. The college authorities indeed require it; but after all, the English Bible is the only important study. This opinion will scarcely need to be contradicted in this company. I would only remark in passing that if the time should ever come when the church should hold that the young man with a limp, leather Bible and twelve touching stories was adequately furnished for the preaching of the Gospel, then would her authority of enlightenment and comfort be ended.

What, then, is the value of a knowledge of the Greek New Testament to the theological student? In answering this question let me first of all remark that it is now generally recognized that any language reveals the genius of the people who use it. This is true whether that language be ancient or modern, occidental or oriental—Greek, Latin Sanskrit, Hebrew, Japanese, French or English. Let us illustrate by a few examples. For instance the languages of China and Japan even to-day make scarcely any use of personal pronouns. You send for the Japanese carpenter and ask him if he can make you a chair. You ask him, "Digimaske—Can do?" and he answers, "Digimas—Can do," or, "Digimasen—No can do." You never ask him, "Can you do?" And he never answers, "I can" or "I cannot do." To make such use of the personal pronouns would be to impose too great a strain upon the individual personality. Thus the language reveals the impersonality of the Buddhist peoples of Asia.

Or, again, we compare English and French. English has a word for "home;" French has no other word than "house." English distinguishes between its love and its likings. French has but one word to tell us that a man likes chocolate, and loves mother, wife and God. The latter can even find on the pages of its classic literature, as a pretty expletive the sacred words, "Mon Dieu."

The Hebrew language also bears the impress of the Hebrew character. We read in the English version of the first Psalm, "Blessed is the man that walketh not in the counsel of the ungodly, etc." But the literal rendering of the Hebrew would be, "O, the blessedness of the man, etc." which sentence discloses two prime characteristics of the thinking of the Hebrew people—its correctness and its worshipful piety—a piety which marvels but seeks no explanation.

And it is a matter of common knowledge that the historian, Mommsen, has reconstructed for us the essential history of the Aryan peoples without monuments, documents or archaeological remains of any kind, but simply from a comparison of the Sanskrit, Greek and Latin languages. Finding that the word for "plough" was common to them all, it was but a natural inference that before the migratory hoardes of our fathers had crossed the Hellespont and entered Europe, while they were still confined to their primitive dwelling places on the plains of Mesopotamia, they possessed the knowledge of agriculture. And in like manner he found also that they had houses, and laws and highly developed religious institutions. Indeed, the genius of a people is more clearly written in the vocabulary and syntax of its language than in any documents of history; and more permanently inscribed in its parts of speech than it could be upon tablets of stone or brass.

And if this law of language, as illustrated by the preceding examples, is impressive, still more impressive must it appear to us when illustrated by the language of the New Testament. Just as in the land of Palestine in the time of our Saviour, there was a meeting and mingling of all the nations of the ancient world; so in the language of the New Testament writers there is a blending of elements of all the ancient tongues. Every national aspiration, every national calamity, every movement of culture or tyranny of rule has left its indelible impress here.

Broadly speaking, the language of the New Testament is Greek, written by men of Hebrew origin. Thus while they use a Greek vocabulary they veil it with Hebrew ideas, and while they use the Greek conjunctive, they fashion it into a syntax that is essentially Hebrew. However, this language of the Gospels is much nearer to the spoken language of the people than the ancient classical Greek ever was; and in it there is the vividness, the freedom, the light and shadow and the play of movement which belonged to this more colloquial usage. And through it, too, we trace the decadence of the old Hebrew speech, and the rise of the new Aramaic, the ritual of the temple and the doctrine of the synagogue, while here and there the few Latin words of military rule and authority indicate the presence of the hated foreign conquered, whom the Jew would not willingly name, but whom he could not ignore. There is, indeed, no other way whereby the reader can become possessed of the same vivid view of the New Testament life and movement as through the atmosphere of the original language of the sacred book.

I have said the atmosphere of the original language, but I have not yet mentioned the most important element in the atmosphere of any language, which is the symbolic element. By this I do not mean the more definite element which gives us the words for things and actions—this may be called the presentative element—but that other, which supplies the connection of thought, the delicate sense of approval and disapproval of ideas, the mild adversatives, the definiteness or indefiniteness of statement—these subtle parts of speech which represent a change in the tone of voice, a rising or falling inflection, or a shrug of the shoulders—these very parts of speech in which Greek, beyond all others languages, is rich; these very parts of speech which are simply untranslateable.

I am sure that I do not overstate the case when I say that the student of New Testament Greek will find that as he becomes increasingly familiar with the original language of the Gospel he is entering into a new, rich world and possessing himself of a new consciousness of intimate access to the mind and heart of the sacred writers and of the divine Master whom they set before him. He is moving in the atmosphere of ancient Palestine. He is receiving directly that which no commentary alone can give. He is indeed living more completely in the presence of the invisible and being prepared to bring forth from his holy vision the truth which will bless the world.

But the work of the New Testament department is not linguistic alone, it is also historical and theological. It culminates in the knowledge of the person of Jesus Christ. It uses the best critical apparatus it can take in hand, the best philological and historical science, in order that it may the better make known Jesus Christ and him crucified. And I am sure that if we see him clearly as he moved through the ancient world, we shall see him clearly as he moves through the world to-day. We shall find in him the eternal light and love which the soul of man has ever craved. Even more, that we shall find in him the principle which will enable us to answer the perplexing problems of our own complex age, the power which will make men honest in business, true in friendship and pure in all the varied relations of society. For he being the one adequate solution of the problem of men, can alone be the ultimate solution of all man's problems.

If our philological science were for its own sake alone, it would have no proper place in the curriculum of our seminary; no necessary place in the equipment

of the student of theology; but if it be for the sake of the life of Christ in God, it will lead us constantly closer to the heart of love which is broader and richer than all knowledge.

Book Reviews.

"Sermons on the International Sunday-school Lessons." By the Monday Club. This series has had wide welcome for many years . Among the twenty-eight contributors for 1906 are: Revs. C. R. Brown, Francis E. Clark, Cornelius H. Patton, William Eliot Griffis, David Gregg and Williard Scott. Chas. R. Brown treats the lesson for April 8th "Jesus and the Sabbath;" and the one for September 9th, "Jesus Enters Jeursalem in Triumph." Pilgrim Press, Boston; $1.25.

"The Gist of the Lesson. " By R. A. Torrey. A concise exposition of the International Sunday-school Lessons has been published for seven years by the F. H. Revell Company and has met with large welcome. The purpose of the little volume which can be carried in the vest pocket is to furnish busy men and women with the text of the lesson and suggestive comments upon them in such a form that they can always have them with them for spare moments anywhere. The book is bound in flexible red leather and is to be heartily commended in every way. F. H. Revell Co. New York, 25 cents.

"Christianity and Socialism." By Washington Gladden. The contents of this volume were given as five lectures to the students of Drew Theological Seminary in January, 1905. Several of them were given also in the Seminary chapel at Madison, N. J., and two in New York City. Dr. Gladden says in the preface: "I cannot speak too warmly of the cordiality with which a Congregationalist was welcomed in this stronghold of the Methodists, nor of the hospitality extended to him and to his message. And I wish that this little book might be a witness to the unity of the Spirit which is binding our churches together in the bonds of peace." The subjects of these lectures were: The Sermon on the Mount as the Basis of Social Reconstruction; Labor Wars; The Programme of Socialism; The True Socialism; Lights and Shadows of Municipal Reform. Dr. Gladden expresses himself as follows: "I am very sure that neither individualism nor Socialism furnishes a safe principle for the organization of society; but that which we need is the co-ordination of the two principles; and that the problem of statesmanship henceforth is the maintenance in full force of both of them, and the preservation of an equilibrium between them." The article on our cover page this week is from this book, which is well worth a careful reading. It will do much to clarify thought on some of the important questions of the day and to incite to such action as will lead to their proper settlement. "Is the economic fact or the spiritual fact fundamental in human society? Are we competitors, or are we brothers? asks Dr. Gladden. And this he says is the central question, and upon the answer to it must depend largely the peace and welfare of the world. [Eaton & Mains, New York; pages 244; $1 net.]

Church News.

California.

Martinez.—One person united with the church last Sunday on confession of faith.

San Francisco, First.—At an impressive communion service on Sunday fourteen persons were welcomed into the membership of the church, two on confession.

San Francisco, Olivet.—Two persons came into the fellowship of this church at the Sunday communion on confession of faith. The Endeavor Society has made a gain of 65 per cent, increasing from 25 to 55.

Berkeley, Park.—Two helpful persons were received into fellowship last Sabbath. The Junior captured the Alameda county banner for laregst proportional increase in membership. Fall work opens with vigor and good prospects.

San Francisco, Richmond.—There were seven accessions to the membership of the Richmond church last Sunday, three on confession of faith. Dr. W. C. Pond spoke in behalf of the Chinese work on the Pacific coast and received a generous offering for the support of this work.

Oroville.—At a communion service, held November 5th, seven new members were added to the church, two by letter, five on confession. There were four baptisms. Our pastor, Mr. R. K. Ham, is doing a grand work among the young people of the town, particularly the young men and boys.

Berkeley, First.—At the communion service last Sunday morning eighteen persons were received to membership, three on confession of faith. On Monday evening a social gathering of the church was held for the purpose of extending further welcome to the new members, and for forming their acquaintance and that of others yet new in the congregation.

Alameda.—A considerable ingathering to church fellowship was experienced by pastor and people on last Sunday morning along with a strong vote of encouragement to the workers, there being twenty-one accessions, ten of them on confession of their faith. The beautiful baptismal font of Vermont marble, the gift of Mr. and Mrs. L. T. Snow, as a memorial to a son who perished at sea some years since, was used for the second time in the impressive ceremony of the baptism of the infant grandchild of Mr. and Mrs. Snow. What is spoken of as an "old-fashioned revival" is in progress among the churches of Alameda, successful union meetings being in progress under the lead of Evangelist Mahood.

Pasadena, First.—The whole church enters into deepest sympathy with its assistant pastor, Rev. Otto Anderson, in the loss of his wife recently. Mrs. Anderson, although but in her thirtieth year, had been a sufferer for several years; and although her death was not altogether unexpected, it came as a shock to her friends. The funeral service was held in the church and was largely attended by friends from both Pasadena and La Canyada. Besides her husband, Mrs. Anderson leaves a little son two years old. Mr. Anderson is proving a most valuable assistant in the parish work, and is much beloved. At the thank-offering meeting of the Woman's Mission Circle last week,

San Jose

nearly $50 was received, and pledges to the amount of $170 were taken for mission work. A feature of the missionary meeting is the reading of a little paper called Latest Tidings, which gives not only the current events of the missionary world, but also local news and items of interest about other departments of the work of First Church. The paper is now in its second volume, and this year is edited by a staff of three ladies. A chorus choir of about twenty members has recently been organized. At the communion service last Sunday eleven members were received, one by confession.

Beckwith.—On Sunday, October 22d, Mr. J. Z. Morian was ordained pastor of this church. The churches represented were Reno and Sierraville. Rev. J. K. Harrison, of the C. H. M. S., was unable to be present; but the Societies were represented by Rev. E. J. Singer, of the C. S. S. and P. S. Rev. C. L. Mears, of Reno, was elected moderator of the Council, and Rev. Jacob Spoolman, of Sierraville, Scribe. The ordaining prayer was offered by Rev. E. J. Singer; the charge to the pastor was given by Rev. C. L. Mears, and the charge to the people by Rev. Jacob Spoolman, supplemented by Mr. Singer. Mr. Morain is the first resident pastor of Beckwith, it having hitherto been a part of the Sierraville field. Beckwith is located at the northern end of Sierra Valley, on the proposed line of the Western Pacific railroad. The town will undoubtedly be much benefited with the coming of the new railroad, which will also mean a brighter future and a more significant mission for this church. A parsonage has just been built which is a credit to the "faithful few" members. Rev. Mr. Morain and his bride enter upon the work of this promising field with that spirit of earnestness and consecration which promises success in the Master's work.

San Jose.—The First Congregational Church held its annual meeting on the last day of October. It was a red-letter day with this church, recording a most successful busy and helpful year. Since November, 1904, the church has been enlarged, more fully equipped with new heating and lighting, and newly decorated at a cost of $5,867. The Kingdom Extension Society has received for all the missionary obligations of the church the sum of $921.42. The entire amount net raised reaches $9,503.52. If it is true that money counts, this shows an earnest, working church. As showing the more vital growth of the church, we record seventy-five new members during the year, an Endeavor Society of over eighty members—a gain of nearly 100 per cent—a rapidly growing Sunday-school and a greatly enlarged missionary enterprise, as shown by the equipping and sending to China of our medical missionary, Dr. Susan B. Tallmon. Following the afternoon business session of the annual meeting, the members of the church and congregation sat down to a family supper in the church parlors, Miss Tallmon, her father, and Miss Laura Richards being our guests. In the evening a beautiful communion service was held, in which Dr. Tallmon was given the right hand of fellowship as foreign pastor of this church, and received her commission as our medical missionary to Lin Ching, the pastor bestowing it in the name of the church, and Miss Richards, president of the Woman's Board of the Pacific, in the name of the Board under whose care she has gone out. Having been with us the previous Sunday addressing the Sunday-school and the Endeavor Society, and being introduced to our people in the morning service we already felt she was ours, and it needed only her beautiful, personal, intimate address of Tuesday evening, to bind her to our hearts with cords of love that can never be severed. Saturday morning last our pastor and his wife, the Sunday-school superintendent and a representative party of Endeavorers went to San Francisco with flowers, steamer-letters, etc., to bid her "Godspeed," as the great steamship Siberia left for the Orient..... Sunday, November 5th, being communion, fifteen were received into membership, two young men and one young woman coming on confession—a glad occasion to the church which has taken as its watchword for the new year Phil. iii: 13, and has set its goal for one hundred souls brought to Christ before November 1st, 1906.

Notes and Personals.

Your attention is called to the American Board announcement on the second page of The Pacific this week—the inside of the first page of the cover. Something worth your attention will be found there each week.

The Armenian Church in Fresno, under the lead of Rev. H. K. Lantikian, did nobly on a recent Sunday, making a free-will offering of the people for the building fund. The amount contributed by sixty-one members of the congregation was $1,340, which they expect to raise to $2,000.

The Congregational ministers of San Francisco and vicinity had the pleasure of hearing the Rev. Mr. Kozaki of Japan last Monday morning. As already stated in our columns Mr. Kozaki is on the coast for a few weeks in the interests of the work among his countrymen. About two weeks hence he will sail for Honolulu, whence, after tarrying for two or three weeks he will return to Japan. Next Monday the address will be by the Rev. H. M. Tenney on American Board interests, outlining also the Million Dollar Campaign.

The Rev. W. R. Bair is energetically carrying on the work in the Palermo colony, in Butte county, and at neighboring stations. He is in need of hymn books, —something more modern than the 1878 edition of the Methodist hymnal now in use in that church. It may be that some Congregational church has a supply of hymnals, gospel hymns or other choice selection, containing a number of the best of the more modern hymns that has been displaced by a newer collection. Any church having such hymnals or song books not in use and in good condition may confer a favor and help forward the work in the Palermo field by communicating with Mr. Bair. Such gift, doubtless, might in some small measure cheer the pastor at the present time of anxiety for his wife, who, about two months ago, met with a serious accident in a fall which injured her hip. This has become intensely painful, and it is feared that permanent crippling may result.

A Bible class for the study of social ethics is being conducted by Mr. C. Z. Merritt in the First Congregational Church of Oakland. The following outline of lessons will indicate the nature and scope of this work: The present emphasis on the social applications of the Gospel; the relation of the Church to social problems; the view-point of Jesus in considering social questions; elements of weakness in some of the

current social agitation; family life under present conditions; the teaching of Jesus touching marriage and divorce; the domestic ideals of the Gospel; the moral perils of great wealth; the Christian doctrine of property; the relation of the Christian Church to the care of the poor; the present demand for intelligent method in relief work; the present form of the industrial problem; what principles in the teaching of Christ are applicable to modern industrial conditions? Gospel teaching and current socialism; the necessity for the correlation of all social efforts; the true source of motive for social effort. The class meets in the auditorium of the church each Sunday from 12:30 to 1:15.

DEPARTURE FOR CHINA.

A matter of unusual interest to our California churches was the departure of Rev. Susan B. Tallmon to China on Saturday last to join the North China Mission. Miss Tallmon is a new appointee of the American Board, to be supported through the Woman's Board by the San Jose church. The San Jose church was inspired to the supporting of a missionary by the pledge of Dr. and Mrs. Wagner to give one-half of the salary, and under the earnest lead of their pastor, Rev. Wm. Patchell, the balance, together with the expense for outfit and transportation was soon pledged. A large advance in missionary giving for San Jose.

Miss Tallmon is a member of our North Berkeley Church, in which she has been a cordial worker for the past three years. Born in Iowa on December 15 1873, educated in the public schools of Grinnell and taking her college course at Iowa, from which institution she graduated in 1898. She also graduated from the medical department of the Northwestern University at Chicago in '02, and served as interne in the Children's Hospital the following year. For two years past she has been practicing in Berkeley.

It is interesting to know that the impulse which has finally led the doctor to China was received when a little girl, in hearing a returned missionary tell of her work in India. The little girl then told her mother, "Mamma, I want to be a missionary when I grow up." Left without a mother at 17, for years she had to be a mother to her motherless sisters, until she has developed into a splendid Christian woman. On Saturday, with some fifty friends from San Jose and North Berkeley, praying God's blessing upon her and waving her farewell, she sailed on the Siberia to her new work. On more tie to bind us to China.

GOOD CHEER FOR CHINA.

Two events notable in their bearing upon Christian missions have occurred in San Francisco within the past month. On October 1st, a Union Sunday-school rally was held in the Chinese Presbyterian Church. It was almost an impromptu affair, but was such an unqualified success, and so heartily endorsed by all the mission workers, that it is to be in future an annual or semi-annual occurrence. Four hundred children were present, representing six schools, and half that number of adults, many of them parents who are rarely seen in Christian gatherings. In addition to exercises by the schools, and music by American friends, addresses were made by the leaders in the mission represented, each bearing upon some particular phase of Sunday-school work.

The other event was the departure on the steamer Korea of about forty Chinese Christians, as "self-transported, self-supported missionaries." More than half the number were from our Congregational missions, including "some of the choicest spirits among our brethren." The leader, Mr. Ng Roy of Sacramento, has the spirit of those first apostles, who, the more they were forbidden to speak in the name of Jesus, the more were they determined on doing so. He takes with him money contributed by Chinese Christians, with which to build in his village a chapel which he expects to make a center for missionary enterprises in all the villages round about. Dr. Judson Smith of the American Board, has recently said: "If we look at South China, the first thing that impresses us is the phenomenal growth in the churches of the country stations. These numbered 1,564 members at the beginning of 1904, and at the end, there were 2,597 members, a growth of sixty-five per cent in a single year. It is worth noting that the work is practically self-supporting. These churches in many instances build their own chapels, and pay the salaries of their own preachers." How has this come about? Largely through the efforts of the missionary society of our California Chinese Christians, many of whose members have gone home as these forty are now doing, sowing gospel seed wherever they went. By the permission of the steamship officials, a daily gospel service was to be held on the Korea among the Chinese passengers. Besides Mr. Ng Roy, there were a number of earnest, intelligent speakers whose testimonies for Christ day by day can not be without effect. At the farewell reception given them at our Congregational mission on Brenham Place, at which the exercises were mostly in Chinese, nothing was so universally and heartily entered into by men, women and children as the singing of their National hymn in English. It was written by Mr. Wang Chung-yu, one of the first band of Government students to enter our University of California, and set to the tune "America." The words are:

"God bless our native land,
Her strength and glory stand
Ever in Thee.
Her faith and laws be pure,
Her throne and homes secure;
May China long endure
By Christ made free.

"God smile upon our land,
And countless as the sand
Her blessings be.
Arise, O Lord most high,
And call her children nigh,
Till heart and will reply
Glory to Thee."

WORDS OF APPRECIATION AND SYMPATHY.

The Rev. C. C. Cragin's many friends will be grieved to know that his wife, Hannah Elizabeth, died last Monday morning. Mrs. Cragin lacked one day of being 57 years old. With her husband she leaves behind her two children, a son and a daughter.

We of the First Congregational Church of San Jose feel very deeply the loss to ourselves and the sympathy for the bereaved ones is warm and loving.

The church at Sonoma, to which Mr. Cragin ministers, is building a new parsonage, and to them as well, it will be a sorrow that she will not occupy it. Mrs. Cragin was a woman of rare spiritual quality and

in the pastorates served, she has always given her life freely to those about her. The key to her character has been unselfishness and her warm hearted service has always been beyond her physical strength. She died the possessor of a clear faith in an all-wise Heavenly Father, who doeth all things well—ready to go; ready to stay—for beyond the river two children awaited her coming; and although to leave her loved ones here was sufficient to tax to the uttermost her abiding love, she realized the greater love of Him who gave husband and children and she knew that ere long they should stand together in His presence to live and love eternally.

The sympathy of all who know this devoted family will be extended to Mr. Cragin and the children.

W. T. P.

OREGON LETTER.

By George H. Himes.

A number of the discussions following the papers at the late State Association at Forest Grove were helpful indeed; but none more so than the discussion following the presentation of the "Narrative of the Churches," particularly with respect to the number of additions. Among numerous notes made the following are submitted:

We cannot estimate the good accomplished by the numbers added, but by the good influences set in motion and the holy aspirations put into the hearts of men. These things can not be tabulated.

Self-support should be the end every home missionary church should strive to reach, so that the missionary funds used in providing for their wants may be employed in new fields.

There is no true reason for discouragement because church membership does not increase rapidly. An instance in support of this view was recalled where a church of twenty-one members was organized in Michigan as a result of a revival some fifteen years ago. This church has had no gain in members since, and some may think it a dead church. But among those who have been its members one is preaching in Oklahoma, one in Minnesota, two in Michigan, two in Oregon, one doing medical missionary work in Chicago, and one is leading a young people's society in Portland. The old folks at home are lonesome since the family scattered, but their influence permeates and is felt in every field of work.

The strong point in a church is not in its large membership roll, but in its Christian influence and reputation for righteousness. A business man once said to a pastor, "Your people have no religion." Then followed a friendly discussion as to what "religion" was, when this man confessed that the members of this particular pastor's church "paid their bills promptly"—and, after all, he did not know but what that was pretty good religion"—at least he believed he would rather trade with them than with the members of his own church.

No pastor is doing his duty unless he strives most earnestly to impress upon his members the importance of giving, even to the point of sacrifice, as a means of Christian growth.

A lady said that on hearing her son say that he expected to go to a certain large church, when he moved into the city where he was to take up work, because he liked to hear the pastor of that church preach, she went alone to God in prayer, and besought him to send that boy to a church where he would have to lift every pound he could ;because she believed it would be good for him. She said that she felt that God answered her prayer, because instead of going to the large church he had in mind, the way seemed to open for him to unite with a small church on the outskirts of the city where he had the opportunity for doing efficient work.

Pastors have need to fear that they sometimes of giving, even to the point of sacrifice, as a means of a city church, who spends the summer near a country church, told of going to that church weak with her family and guests, prepared to worship the Lord with an offering, without having a chance to put the offering on th eplate, for there was no plate—no offering taken by any method. That probably was not a Methodist church.

Last Sunday evening Dr. House spoke in very strong terms against the evil of "graft," which permeates the business interests of the community to such an alarming extent. His utterances provoked much comment during the week, pro and con, but unfortunately it was generally admitted that his utterances were mainly true, and that the public conscience was being debauched by habit of treating lightly their most pernicious practice. It is time that the good old-fashioned and highly expressive word "thief," was used most vigorously in connection with many of the practices which are winked at in numerous quarters.

To-day communion was observed in the First Church of this city, and seven new members were added, one on confession of faith and six by letter.

Portland, Nov. 5, 1905.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

November 19th.

Topic —Medical Missions at Home and Abroads— Mark 1:29:34.

Our lord was physician and healer as well as evangelist and teacher. Wherever he went he ministered to the stricken bodies of men as well as to their souls. When he sent forth the diciples, it was to heal the sick, give sight to the blind, enable the deaf to hear, cleanse the leper and relieve suffering wherever it might be found. This he did in and about Jerusalem, throughout Judea, Samaria, Gallilee, in Tyre and Sidon, Decapolis and southward through Perea. At home and abroad Jesus pioneered the way of the medical missionary through the exercise of his miraculous healing power.

Second only to the work of the Christian evangelist, the preacher of the word, has been that of the Christian physician—the medical missionary—in the history of the church. In recent years the emphasis upon this branch of missionary activity has been very marked. The number of men and women devoting their lives to it has largely increased and the facilities provided in the way of hospitals, dispensaries and equipments are much greater than in former years. Nearly every mission plant has now its medical department and the approach to the interest and hearts of those sought is made much easier by such means. The ignorance and fanaticism of the native fakirs, exorcists, charmers and medicine men is not only lamentable but often fearfully cruel and criminal. Competent missionaries tell us

that in most heathen countries there is practically no sound knowledge of the healing art and with reference to surgery and sanitary laws there is the densest ignorance. The sufferings and life-long burdens imposed upon millions of human beings by the gross malpractice of the Shamen, conjurors and theurgists of these dark lands, is as heartsickening as it is appalling.

Wherever the medical missionary goes much of this is relieved and not only so but incidently the art of clean and orderly living is taught as well. It is said that hundreds of women go to these hospitals for treatment from hovels of squalor and dirt, and seeing how cleanly the rooms and utensils are kept, as well as the care used in personal appearance, go back, after treatment, to work a revolution in their own homes and thus produce the norm of changed sociological conditions in as many different places of their land. This is one of the side effects of medical missions, but who can doubt of its far reaching and beneficent influences.

Medical missions will react likewise on the whole superstitious cult of pagan charlatanry and gradually bring about the supercedence of true medical practice and sane surgery among these nations. A band of native physicians and surgeons are being trained in mission hospitals who will in time be teachers of others and thus the healing leaven as well as evangelizing leaven will gradually permeate the whole lump.

Large as the force of medical workers is and splendid as is the equipment at many stations the supply is yet pitably small compared with the enormous demand. At some hospitals there is a line of patients waiting to be treated as long as that at a post office delivery window when an important train has arrived. Hundreds of needy and urgent cases are turned hopelessly away. We do not read that our Lord turned any so away, "he healed them all" but, because both of the fewness of the missionaries and the sheer exhaustness of those there are, the good work fails to reach many. The Pool of Bethesda is at hand, the waters have been troubled by the angel, but alas there is no one to help them to its healing touch and thus the modern impotents, so many, must go away sorrowing.

We are told that in the United States we have one physician to every six ar seven hundred people, but there is only one medical missionary to two million heathen. It is said that there are more physicians and surgeons in Chicago than in all India and China together.

The relative cost of medical missions in heathen lands is small compared with the expense of maintaining similar plants at home. In 1888 the largest hospital in Canton cost for its support only as much as would endow two beds in St. Luke's Hospital, viz. $10,000. In the Johns Hospital the cost of each patient is $2.33 a day, while in that of Urmia, Persia, it is less than seven cents a day.

The perils of the medical missionary are the same as those of the evangelist worker, no more, perhaps no less. Even the immediate self evidence that accompanies the beneficient work does not always shield them from the greatest dangers. The newspaper reports of that sad massacre of hospital workers in Lianchow only a few days ago are proof of this. The Presbyterian forces are much depleted by the loss of these consecrated workers. To the long honor roll of those who have given up their lives for the Master's cause must now be added the names of Mrs. Machle, their ten year old daughter, Mr. and Mrs. Pearl, Dr. Chestnut, if not others. They have gone to their reward and "their works do follow them."

THE CHURCH'S TWENTIETH CENTURY PROBLEM.

BY A PACIFIC COAST PASTOR.

In these last days we have become so accustomed to looking at every problem from a materialistic view point, we see through the same lenses the problem of the church. It might be well for us to awake, acknowledge our error and admit that the Church's Twentieth Century Problem is not a financial one. She has treasures of which the world has no conception; and, she does not have to augment her income by accepting the tainted money of men using cutthroat business methods.

The church's problem is not, how to enlarge her missionary borders. She now has entry into practically every country in the world. There are no Chinese walls or hostile armies. Her missionary movements are hailed with delight. The doctrine of the cross is the foundation of all true civilization, progress and prosperity. The home mission problem is enlarging all the time, and the church is promptly meeting it.

Last year, one million and twenty-five thousand foreigners came to our shores from countries where they have had little opportunity to know of the gospel of freedom, with which Christ makes men free. For this vast population coming to us every year, schools, missions and churches are being established by the church, and they will be Christianized.

The church's problem is not the decreasing number of candidates for the ministry. There is a sufficient number of the right kind always in reserve; and, the church would be relieved if she could export to heaven, a vast crowd of her unsuccessful ministerial parasites. The church always gets an undesirable class of candidates for the ministry when she advertises for them but,when she prays our heavenly Father to send laborers into the fields because the harvest is suffering for gleaners, he always sends the choicest young men. There is but one way to get the right kind of a man into the ministry, namely, by prayer.

Christ laid down the rule—"Pray Our Father and He will send laborers for the harvest." A church-made minister is a fake, but a God-called preacher is a force.

All the things we have been mentioning are settled by, and included in, the church's real twentieth century problem. That problem is, her answer to Christ's question to Peter, "Lovest Thou Me?" The only problem the church has to solve is how to answer that question.

Love is the test of all things. When we say love, we do not mean an ethical sentiment. We mean an undying, all conquering passion. A passion which makes a man enthusiastic; fills him with zeal and makes him dare to die for the cause he loves. When the church can say—"Yes Christ, we love Thee more than all others love Thee, and more than we love every other thing and being: Yea, we love Thee unto death", then, and not till then, will nations be born to God in a day. Very often you hear it said that ministers make the financial consideration the first one. That is not true of God-called ministers, as a class. It is true of some men in the ministry. The commercial sharks

and petty grafters who predominate in every other sphere, occasionally break into the ranks of the ministry, but as a class, ministers are paid less per year than any other class of laborers in the world. The average salary is three hundred and eighty-seven dollars per year. The minister or evangelist who does make salary the first thought is unworthy of your confidence; but, remember there are very, *very* few evangelists of that type. The members of the church must also be able to answer and say: "Yes Christ, we love Thee more than we do our possessions, or the whole world." As a rule, the man in the pew, or in the pulpit who is always talking about money-loving-ministers, is a mean contemptible, niggardly, miserly hypocrite.

He has made the dollar his God, and, of course, objects to being separated from him. I wish there were no salaries for ministers. Let the church obligate herself to pay all the actual expenses of the pastor and his family, and thereby take out of his hands every financial problem. That would put the question where it belongs.

Let the church rise to the point of a burning, passionate love for Christ and then all other problems will fade into insignificance.

"Lovest Thou Me more than all others love Me?"

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The article on "Church Federation and Home Missions," by Dr. Charles L. Thompson in the November number of the Missionary Review of the World is worthy of especial note. Dr. Thompson shows the scope of home missions and how co-operation and federation will help to solve the problems connected with the work. Another unusually suggestive article describes a "Successful Commercial Mission in Peru." Mr. F. J. Peters, one of the founders, describes graphically how this method opened the closed doors in Cuzco. Many will also be glad to see the account of the "Conditions in Transcaucasia" by Rev. S. G. Wilson, author of "Persian Life and Customs." This article describes the cause of recent riots and tells of the missionary work there.

The Japanese military authorities at Port Arthur have shown their unusual sense of the fitness of things in assigning the Russian Greek cathedral to the Y. M. C. A. for headquarters of its army work at that place. The cathedral is well located and splendidly adapted for the association's purposes. The authorities furnished the matrials for repairing the cannon holes and other damage which the building had suffered during the siege. The commandant also offered to completely furnish the rooms. Upholstered parlor furniture, rattan chairs, settees, couches and even a piano were brought from the former homes of Russian officers, much to the comfort and pleasure of the Japanese soldiers and sailors who enjoy the privileges of the association.

"Mayor Dunne stands indicted before every law-abiding citizen of Chicago," declared the pastor of the First Congregational Church of this city, in a sermon last Sunday, Dr. Wm. A. Bartlett. He is a son of President Bartlett of Dartmouth College, a graduate of that school and of Yale, and has been pastor of this strong church five years. He takes the plain position that when a man swears to enforce the laws and refuses or neglects to do so, he is guilty of nonfeasance, and a proper subject for indictment. Dr. Bartlett is right. He contends that it ill becomes us to inveigh against anarchy, when the example is set by the city authorities themselves. His particular illustration is the Sunday law. But there are doubtless other laws that are suspended in their operation for the benefit of the criminal and semi-criminal elements of Chicago. Such sermons and the action they reveal and indicate are signs of the coming kingdom.—Christian Century.

At the end of fifty years the World Alliance of Young Men's Christian Associations is able to report affiliated organizations in no less than 50 counties, with a membership of 693,736; paid secretaries to the number of 2,228; buildings owned and occupied, 852, and representing a value of $170,704,000. The United States and Canada lead with 373,502 members; Great Britain follows with 127,074; Germany with 108,324; and then a great falling off occurs to less than 10,000. It appears, therefore, that this organized movement of young men for young men is very largely—indeed, almost wholly—confined to Teutonic or Anglo-Saxon peoples.

The religious campaign in the factories throughout the country which has been mapped out the Rev. Charles Stelzle of the department of labor of the Presbyterian Church, is commented by the Western Christian Advocate as follows: It is a movement that other religious denominations might co-operate in if they would. Mr. Stelzle has been a mechanic himself, and knows what he is talking about when he says that workingmen feel cheered up all the remainder of the day when they can hear a brief talk on practical subjects between the bites of their sandwiches at noon. From 250 centers throughout the United States he will distribute the work of bringing the Bible to the workingmen. Preachers will visit the factories once a week and address the laborers as they find them. In his instruction to preachers Mr. Stelzle tells them that they must not put on pulpit airs. 'You will speak probably from the top of a turning lathe or a packing box," he says. The men will sit around in overalls, and the meeting will be informal enough to put them at their ease immediately. Do n't try to patronize the workingmen. Don't think they are sinners because they don't attend church on Sunday. They will go to church if they think the church is interested in them. They must not be coersed, but you will notice an improvement in church attendance among the factory employees if your meetings are conducted on the right plan. Mr. Stelzle tried some of these meetings in St. Louis, where they met with instantaneous success. Factory superintendents, labor organizations, and laboring men themselves made haste to indorse the movement. "At first," said Mr. Stelzle, "the outcome was dubious. Some factory superintendents told me that they would not be responsible for the treatment I received. But I found at the first meeting that many who had come to scoff remained to pray. My plan is to have plenty of music, high-class music, and that not necessarily of a religious character. A phonograph often interests the men. The average workingman spends ten minutes at his lunch. During the remainder of the half hour, if he can ask and answer questions on Biblical topics, or listen to a square talk on subjects that he understands, he will feel refreshed and admit that you are on the square."

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Fourth Quarter. Lesson VIII.

Nehemiah i: 1-11.

November 19, 1905.

Nehemiah's Prayer.

Picture, if you will, Nehemiah walking on the wall of Susa. Behind him are goodly palaces, and in the more distant background the mountains of Elam. Hard by is the tomb of Daniel. Hark! Can it be? He hears the accents of his own loved dialect. Returning to the parapet, he sees a company of travel-stained Jews. He greets them with Oriental demonstrations. One is his own brother. He does not stop to ask his brother's health or fortune, or to narrate his own remarkable preferment at court. His first question is as to the state of the Jews in Jerusalem and of the temple. The tale the travelers tell is of the nature of a terrible surprise. In the absence of any news, he had thought all was well. To him personal prosperity is no substitute for the welfare of Zion. Surges of sorrow sweep his soul.

But, better than that, he also prayed. He showed those traits which God delights to honor—persistency and importunity. He prayed probably three times a day, and every day for a week. There was no answer; but, nothing daunted, he began the second week, and so continued for seventeen weeks and a day. One hundred and twenty days —just the time it would have required to measure with his footprints all the way from Susa to Jerusalem. God was, in fact, answering Nehemiah's prayer while he seemed to be withholding the answer. In this period of suspense a plan of procedure was being developed in the mind of the suppliant, its general principles, its minutest details. With the growth of the plan grew the conviction that he himself must put it into execution and the resolution to do so.

Study of this incident reveals Nehemiah as one of the most illustrious examples of disinterested patriotism, which history, sacred or profane, affords. He had a life tenure upon an office of high rank and many emoluments. He stood next to the monarch of the world. A palace was at his disposal, with all its luxurious appointments. But for the sake of his countrymen he relinquished all. Ease and safety must needs be thrown aside and a thousand miles' journey across a bedouin-infested desert undertaken. Plots and counter-plots were in the way of his herculean task. But in spite of all, with splendid deliberation and persistency, he made choice of God and his country.

Analysis and Key.

An exile's thoughts of Jerusalem.
Unhappy tidings.
Forlorn condition of city and inhabitants.
A patriot's deep emotions.
His prayer, persistence, and importunity.
Prayer answered while seemingly denied.
Evolution of a plan in suppliant's mind.
Determination to do so.
Call to execute it.

The Teacher's Lantern.

Granville Moody, when asked to lead students in chapel prayers, took a bit of chalk, and, turning to the blackboard behind him, wrote, in bold hand, "Adoration, Deprecation, Thanksgiving, Confession, Supplication;" then saying, "Let us pray," he followed closely in his petition the formula on the board. Thus on the sensitive plate of memory, in five hundred young minds, the parts that go to make a perfect prayer were imprinted forever. All these parts will be found in Nehemiah's prayer.

Nehemiah's is one of the model prayers of the Bible. It furnishes an ideal for use in case of national affliction.

Prayer is an active factor in human affairs. Things come to pass through prayer that otherwise never would transpire. If Nehemiah had only wept, his tears would have availed nothing. He prayed, and his name stands next to that of Zerubbabel as having supplemented and conserved his work; for the temple without the wall could not have stood until Shiloh came.

INTERRUPTIONS.

Are you a firm believer in the providence of God? Do you believe that the whole of your affairs—trivial as well as great, irregular as well as in the ordinary course—are under his absolute, daily, hourly supervision and control? That nothing can possibly arise to you or any other which is not foreseen by him, brought by him within the circle of his great plan? That the little incidents of each day, as well as the solemn crises of life, are his ordering? Then you admit that the occurrences of each day, however unlooked-for, however contrary to expectation, are God-sent, and those which affect you sent specially and with discrimination to yourself.

There is many a man who says, "I will conform myself to the general indications of God's will made to me by his providence." Why so few?

Here, then, lies the real remedy for the uneasiness of mind which is caused by interruptions. View them as part of God's loving and wise plan for your day, and try to make out his meaning in sending them. When in your hour of morning devotion you distribute your time beforehand (as it is in every way wise and proper to do) let it always be with the proviso that the said arrangement shall be subject to modifications by God's plan for you as that plan shall unfold itself hour by hour to your apprehensions. The radical fault of our nature, be it remembered, is self-will; and we little suspect how largely self-will and self-pleasing may be at the bottom of plans and pursuits which still have God's glory and the furtherance of his service for their professed end.

Suppose the mind to be well grounded in the truth that God's foresight and forearrangement embrace all which seems to us an interruption—that in this interruption lies awaiting us a good work in which it is part of his eternal counsel that we should walk, a good frame of mind which he wishes us to cultivate; then we are forearmed against surprises and contradictions; we have found an alchemy which converts each unforeseen and untoward occurrence into gold; and the balm of peace distills upon our heart, though we be disappointed of the end which we had proposed to ourselves. Let us seek to grasp the true notion of providence; for in it there is peace and deep repose of soul.—Edward Meyrick Goulburn.

THE BOOK WILL BE OPENED.

"Eternal destiny depends upon an hour like this, when men are brought face to face with the message of the word of God. The prince of darkness will do his best to frustrate the purposes of the spirit of God to lead men to a decision for Christ. And while this conflict between the forces of good and evil is going on, time is winging us on to the judgment seat of the Eternal One. There many books will be opened and the record of each will be published before the assembled hosts of angels and men. The book of conscience will be opened. Sometimes men get a glimpse of the open page of the book of conscience before they get to the judgment bar. It was so with Felix, and Herod, and Belshazzar. Conscience does not tell a man what to do. Jesus Christ tells men what to do and what not to do. When men obey Jesus Christ conscience approves, but when men disobey Christ conscience condemns. But there are some men who have so long deafened their ears to the condemning voice of conscience that they seem no longer responsive to the highest and best in life. But this sleepless detective keeps on our track and some day we shall find that he has made a complete record of our life, which will be opened as we stand before the Judge of all men.—Rev. J. W. Mahood.

Art thou a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee.—John Bunyan.

THE BOY HERO.

Till time shall be no more there can be no grander deed done by mortal soldier, let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer in the Seventy-Fourth Highlanders, now the "Highland Light Infantry."

Everybody knows the story of "The Loss of the Birkenhead"—how the troopship struck upon a rock, how the soldiers were formed in ranks to die, while the women and children were being saved; how the whole force—officers and men—stood at the salute, while

"Still, inch by inch, the doomed ship
sank low
Yet under steadfast men."

Russell was ordered into one of the boats carrying the women and the children, for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it the hundreds of brave hearts. Then, when all for him was safe, when to him was given (with honor) life, ambition and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat.

But, as the sailor's face rose clear at the boat side, a woman in the craft called out in agony: "Save him! Save him! Save him! He is my husband!" No room in that boat for one more! But Russell looked at the woman, then at her children, then at the sailor struggling in the waves, with his eyes beseeching help, then at the dreaded sharks. Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it, and helped that sailor into what had been his own place—and safety. Then amid a chorus of "God bless you!" from every soul in the boat, the young officer—a lad of seventeen mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again, Alexander Cumine Russell was nowhere to be seen.—Windsor Magazine.

Blucher's troops toiling toward Waterloo across a difficult country said at last that they could go no farther. Said Blucher, "We must; I have given Wellington my word, and you won't make me break it." They rallied again and won.

A Briton advertised in a local paper that he would like to buy a second-hand lawn mower, giving the initials "X. Y." He received an answer which struck him favorably, and after corresponding some time through the newspaper office, found out that his wife was trying to sell him their old mower.

Perjury is a serious offence in earthly courts; it is likely to be less serious in the courts of heaven?

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Near me day by day.
Just to know thy arms of love
Hold me all the way.
Just to hear thy gentle voice
Whisper in my ear,
"Child, give me thy load of care;
Trust, and do not fear."

Just to have my faith in thee,
Stronger, stronger grow.
Just to feel thy peace within
Like a river flow.
Just to work, and watch, and pray,
Till Life's day is done.
Just to tread the narrow way,
Till the crown is won.

—Lottie M. Halvorsen.

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